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NT 710 Faith and Wealth in New Testament Perspective

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NT/CS710 FAITH AND WEALTH IN NEW TESTAMENT PERSPECTIVE

Version 1.0

*Instructor: Joel B. Green, Ph.D.
Office: MC108-10 • 606.858.2147
Study (Home): 606.296.2236
joel_green@asburyseminary.edu*

*Fall 2000
3 semester units
Enrollment Limit: 20
Thursdays, 2:30 - 5:15 pm*

Introduction

How closely the New Testament message is related to the realities of human existence at the turn of the third millennium is evident from a consideration of its contents against its socio-economic backdrop. By means of an exploration of the social, economic, and political environment in which the Christian movement took shape in the first century, students will understand better that issues of wealth are no more significant in this industrial-cum-information-cum-cyber era than in the first-century Roman world. How did Jesus and various New Testament writers work out the socio-economic implications of the gospel in their settings? How might their witness inform and shape our own?

Course Objectives

Having successfully completed this course, participants should:

- (1) Be able to identify ways in which traditional concerns for the poor and powerless were appropriated in the first-century Roman world by Jesus and early Christian communities as these are represented in the New Testament materials;
- (2) Be able to recognize the diversity and unity resident in representative New Testament writings with regard to their perspectives on faith and wealth;
- (3) Be able to participate in critical reflection on the relationship between Scripture and ethics, with particular attention to hermeneutics and ethical method;
- (4) Probe and propose the contemporary relevance of New Testament perspectives on faith and wealth;

(5) Be able to evaluate both their own and others' proposals and practices *vis-à-vis* faith and wealth for their faithfulness to the witness of the New Testament; and

(6) Have a heightened sense of and commitment to the contemporary implications of the New Testament concern with "friendship with the poor."

Course Reading (Required)

Hamel, Gildas. *Poverty and Charity in Roman Palestine, First Three Centuries C.E.* University of California Press: Near Eastern Studies 23. Berkeley: University of California Press, 1990.

Wheeler, Sondra Ely. *Wealth as Peril and Obligation: The New Testament on Possessions.* Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.

Wuthnow, Robert. *Poor Richard's Principle: Recovering the American Dream through the Moral Dimension of Work, Business, and Money.* Princeton, New Jersey: Princeton University Press, 1996.

Course Reading (Recommended)

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions.* New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999.

Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics.* San Francisco: HarperSan Francisco, 1996.

Sahlins, Marshall. *Stone Age Economics.* London/New York: Routledge, 1972.
See further, below.

General Bibliographical Assistance

Bretzke, James T. *Bibliography on Scripture and Christian Ethics.* Lewiston, New York: Edwin Mellen, 1997.

Course Requirements

On questions of style, especially with regard to paper organization and references, see Carol Slade, Form and Style: Research Papers, Reports, Theses, 10th ed. (New York: Houghton Mifflin, 1997).

Students should submit written materials on time; late papers will receive no written comments and the grade will be penalized.

(1) *Class Preparation, Attendance, and Participation.* The success of this course depends on solid preparation and active participation by all involved. Persons missing more than two sessions will not be eligible for a passing grade.

(15%)

(2) *A Community-Based Project:* A project of the student's formulation, experientially and integrally related to the content of the course, that should:

(a) be "community based" (i.e., either singly or in groups, become involved [or continue involvement] in a community- or church-sponsored enterprise related to issues of faith and wealth);

(b) combine in some fashion "practice and critical reflection";

(c) occupy no less than a total of 25 hours of "service."

Examples of previous projects will be given at the first session of the class. A proposal outlining the project's venue and objective(s), should be submitted in writing to the instructor no later than the beginning of class, **21 September 2000**. Written (850-1400 words—i.e., ca. 3-5 pages, typed, double-spaced, with a standard 12-point font like Times New Roman and one-inch margins) and oral (about 15 minutes) reports on the project are due at the beginning of class, **16 November 2000**, and should:

(a) describe the venue chosen (including as appendices any brochures or other easily attainable descriptive or publicity material related to the venue), and include names of primary supervisors and/or other contact persons;

(b) describe the nature of student involvement;

(c) provide critical and integrative reflection on the experience with respect to the values and issues concerning faith and wealth surfacing in the context of the class.

In cases where more than one student is involved in a single project,

(a) 2 points of extra credit will be given, and

(b) a single, joint report, listing the names of all students involved, is expected. Joint reports should be longer than that prescribed above, since a short section should be included in which each student describes the nature of her or his involvement.

(35%)

(3) *A Seminar Assignment:* From the Course Schedule, choose to present to the class either a review of a book (not chapter or article) assigned as “recommended” or an exegesis of one of the scriptural texts designated for that day. This report should be presented in written form (1350-2000 words— i.e., *ca.* 5-7 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins) to the instructor at the beginning of the relevant class session, and in oral form (no more than 30 minutes will be allowed) to the class. General information regarding my expectations of book reviews can be located on the Asbury network in the Media Center: T:\Green\Course Assignments\Book Reviews. Exegetical papers should attend to normal socio-historical and literary concerns, employing appropriate secondary literature. Because this assignment involves seminar presentation, ***strict limits on word length and time of presentation will be observed.*** A Seminar Assignment sign-up sheet will be available beginning with the first day of class.

(25%)

(4) *A Critical Review:* A review of Wuthnow, *Poor Richard's Principle*—1650-2200 words (i.e., *ca.* 6-8 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins). General information regarding my expectations of book reviews can be located on the Asbury network in the Media Center: T:\Green\Course Assignments\Book Reviews. Note, however, that for this assignment a primary point for critical engagement has to do with interaction with Wuthnow in light of the values and issues concerning faith and wealth surfaced in the context of the class. Reviews may be completed by each student or by two or three students working together on a single review; 2 points of extra credit will be given in the latter case. ***Due by 4:30 pm, 11 December 2000.***

(25%)

Course Schedule

7 Sept 1. From Amos to Hadrian: Social Upheaval and Social Gospel

Required Reading: Hamel, chs. 1-3.

Recommended Reading:

- Barton, John. *Ethics and the Old Testament*. Harrisburg, Pennsylvania: Trinity, 1998.
- Birch, Bruce C. *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*. Louisville: Westminster/John Knox, 1991.
- _____. *What Does the Lord Require? The Old Testament Call to Social Witness*. Philadelphia: Westminster, 1985.
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (esp. chs. 1-2)
- Dearman, J.A. *Property Rights in the Eighth-Century Prophets*. Society of Biblical Literature Dissertation Series 106. Atlanta: Scholars, 1988.
- Gnuse, Robert. *You Shall Not Steal: Community and Property in the Biblical Tradition*. Maryknoll, New York: Orbis, 1985.
- González, Justo L. *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco: Harper & Row, 1990 (esp. chs. 1-2).
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to Vigiliae Christianae 9. Leiden: E.J. Brill, 1989 (esp. chs. 1-4)
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974.
- Lohfink, Norbert F. *Option for the Poor: The Basic Principle of Liberation Theology in Light of the Bible*. Berkeley, California: Bibal, 1987.
- Wright, Christopher J.H. *An Eye for an Eye: The Place of Old Testament Ethics Today*. Downers Grove, Illinois: InterVarsity, 1983 (esp. chs. 3-4).
- _____. *God's People in God's Land: Family, Land, and Property in the Old Testament*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1990.
- _____. *Walking in the Ways of the Lord: The Ethical Authority of the Old Testament*. Downers Grove, Illinois: InterVarsity, 1995 (esp. chs. 7-8).

14 Sept 2. Beggars and Benefactors: Wealth, Status, and the Roman Empire

Required Reading: Hamel, chs. 4-5.

Text for Discussion: Mark 9:33-41; Luke 7:1-10.

Recommended Reading:

- Badian, E. *Publicans and Sinners: Private Enterprise in the Service of the Roman Republic*. Ithaca: Cornell University Press, 1972.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. 17-35).
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 3).
- Danker, Frederick W. *Benefactor: Epigraphic Study of a Graeco-Roman and New Testament Semantic Field*. St. Louis: Clayton, 1982)
- Finley, M.I. *The Ancient Economy*. 2d ed. Berkeley: University of California Press, 1992.
- Fuks, Alexander. *Social Conflict in Ancient Greece*. Leiden: E.J. Brill, 1984.

- González, Justo L. *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco: Harper & Row, 1990 (esp. chs. 2-3).
- Malina, Bruce J. "Interpreting the Bible with Anthropology: The Case of the Poor and the Rich." *Listening* 21 (1986) 148-59.
- Safrai, Ze'ev. *The Economy of Roman Palestine*. London: Routledge, 1994.
- Sahlins, Marshall. *Stone Age Economics*. London: Routledge, 1972.
- Shannin, Teodor, ed. *Peasant and Peasant Societies*. 2d ed. Oxford: Blackwell, 1987.
- Weber, Max. *The Agrarian Sociology of Ancient Civilizations*. London: Verso, 1988.
- Winter, Bruce W. *Seek the Welfare of the City: Christians as Benefactors and Citizens. First-Century Christians in the Graeco-Roman World*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- Wolf, Eric R. *Peasants*. Foundations of Modern Anthropology. Englewood Cliffs, New Jersey: Prentice-Hall, 1966.

21 Sept 3. Scripture and Ethics: Method

Required Reading: Wheeler, chs. 1-2.

Recommended Reading:

- Bourdieu, Pierre. *Language and Symbolic Power*. Cambridge, Massachusetts: Harvard University, 1991.
- Fowl, Stephen E. "The New Testament, Theology, and Ethics." In *Hearing the New Testament: Strategies for Interpretation*, edited by Joel B. Green, 394-410. Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.
- Fowl, Stephen E. and L. Gregory Jones. *Reading in Communion: Scripture and Ethics in Christian Life*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1991.
- _____. "Scripture, Exegesis, and Discernment in Christian Ethics." In *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*, edited by Nancey Murphy, Brad J. Kallenberg, and Mark Thiessen Nation, 111-31. Harrisburg: Trinity, 1997.
- Goldingay, John. *Models for Scripture*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- Green, Joel B., and Max Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids, Michigan: Wm.B. Eerdmans, 2000.
- Gustafson, James. "The Place of Scripture in Ethics." *Interpretation* 24 (1970) 430-55.
- Hauerwas, Stanley. *A Community of Character*. Notre Dame: Notre Dame University, 1981.
- Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSan Francisco, 1996).
- _____. "Scripture-Shaped Community: The Problem of Method in New Testament Ethics." *Interpretation* 44 (1990) 42-55.
- Kelsey, David. *The Uses of Scripture in Recent Theology*. Philadelphia: Fortress, 1975.
- Lohse, Eduard. *Theological Ethics of the New Testament*. Minneapolis: Fortress, 1991.

- Longenecker, Richard N. *New Testament Social Ethics for Today*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1984.
- MacIntyre, Alasdair. *After Virtue: A Study in Moral Theory*. 2d ed. Notre Dame: University of Notre Dame Press, 1984.
- Matera, Frank J. *New Testament Ethics: The Legacies of Jesus and Paul*. Louisville: Westminster/John Knox, 1996.
- Meeks, Wayne A. *The Moral World of the First Christians*. Library of Early Christianity 6. Philadelphia: Westminster, 1986.
- _____. *The Origins of Christian Morality: The First Two Centuries*. New Haven: Yale University Press, 1993.
- Mott, Stephen Charles. *Biblical Ethics and Social Change*. Oxford: Oxford University Press, 1982.
- Ogletree, Thomas. *The Use of the Bible in Christian Ethics*. Philadelphia: Fortress, 1983.
- Scalise, Charles J. *From Scripture to Theology: A Journey into Hermeneutics*. Downers Grove, Illinois: InterVarsity, 1996.
- Schrage, Wolfgang. *The Ethics of the New Testament*. Philadelphia: Fortress, 1988.
- Siker, Jeffrey S., ed. *Scripture and Ethics: Twentieth-Century Portraits*. Oxford: Oxford University Press, 1997.
- Spohn, William C. *What Are They Saying about Scripture and Ethics?* 2d ed. New York: Paulist, 1995.
- Verhey, Allen. *The Great Reversal: Ethics and the New Testament*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1984.
- Watson, Francis. *Text, Church and World: Biblical Interpretation in Theological Perspective*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- _____. *Text and Truth: Redefining Biblical Theology*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1997.
- Wuthnow, Robert. *Communities of Discourse: Ideology and Social Structure in the Reformation, the Enlightenment, and European Socialism*. Cambridge, Massachusetts: Harvard University Press, 1989.

28 Sept 4. From John to Jesus: Social Critique and Social Solidarity

Required Reading: Hamel, chs. 6-7; Wheeler, ch. 3.

Texts for Discussion: Luke 3:1-14; Mark 2:23-28; 10:13-31.

Recommended Reading:

- Blomberg, Craig L. "Your Faith Has Made You Whole": The Evangelical Liberation Theology of Jesus." In *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, edited by Joel B. Green and Max Turner, 75-93. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- _____. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 4).
- Davids, Peter H. "Poverty and Wealth." In *Dictionary of Jesus and the Gospels*, edited by Joel B. Green and Scot McKnight, 701-10. Downers Grove, Illinois: InterVarsity, 1992.

- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to Vigiliae Christianae 9. Leiden: E.J. Brill, 1989 (esp. 42-51).
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974 (esp. ch. 3).
- Horsley, Richard A. *The Liberation of Christmas*. New York: Crossroad, 1989.
- _____. *Jesus and the Spiral of Violence*. San Francisco: Harper & Row, 1987.
- Horsley, Richard A. and John S. Hanson. *Bandits, Prophets, and Messiahs: Popular Movements in the Time of Jesus*. New Voices in Biblical Studies. San Francisco: Harper & Row, 1985.
- Lenski, Gerhard E. *Power and Privilege: A Theory of Social Stratification*, 2d ed. Chapel Hill: University of North Carolina Press, 1984.
- Mealand, David. *Poverty and Expectation in the Gospels*. London: S.P.C.K., 1980.
- Oakman, Dennis E. *Jesus and the Economic Questions of His Day*. SBEC 8. Lewiston: Edwin Mellen, 1986.
- Schmidt, Thomas E. *Hostility to Wealth in the Synoptic Gospels*. Journal for the Study of the New Testament Supplement Series 15. Sheffield: JSOT, 1987.
- Schottroff, Luise and Wolfgang Stegemann. *Jesus and the Hope of the Poor*. Maryknoll, New York: Orbis, 1986.
- Taylor, Joan E. *The Immerser: John the Baptist within Second Temple Judaism*. Studying the Historical Jesus. Grand Rapids, Michigan: Wm.B. Eerdmans, 1997.
- Theissen, Gerd. *The Shadow of the Galilean*. Philadelphia: Fortress, 1987.
- Webb, Robert L. *John the Baptizer and Prophet: A Socio-Historical Study*. Journal for the Study of the New Testament Supplement Series 62. Sheffield: JSOT, 1991.

5 Oct 5. Economic Relations in Paul: Friendship, Work, and the Collection

Required Reading: Wheeler, ch. 5.

Texts for Discussion: 2 Cor 8:1-15; Phil 4:10-20.

Recommended Reading:

- Atkins Jr., Robert A. *Egalitarian Community: Ethnography and Exegesis*. Tuscaloosa: University of Alabama Press, 1991.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. ch. 4).
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 6).
- Best, Ernest. *Paul and His Converts*. Edinburgh: T. & T. Clark, 1988 (esp. 97-106).
- Georgi, Dieter. *Remembering the Poor: The History of Paul's Collection for Jerusalem*. Nashville: Abingdon, 1992.
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974 (chs. 4-6, 8).
- Holmberg, B. *Paul and Power: The Structure of Authority in the Primitive Churches Reflected in the Pauline Churches*. Philadelphia: Fortress, 1978.
- Horsley, Richard A. *Sociology and the Jesus Movement*. New York: Crossroad, 1989.

- Kyrtatas, D.J. *The Social Structure of the Early Christian Communities*. London: Verso, 1987.
- Malherbe, Abraham J. *Social Aspects of Early Christianity*. 2d ed. Philadelphia: Fortress, 1983.
- Marshall, Peter. *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians*. Wissenschaftliche Untersuchungen zum Neuen Testament 23. Tübingen: J.C.B. Mohr (Paul Siebeck), 1987.
- Meeks, Wayne A. *The First Urban Christians*. New Haven: Yale University Press, 1983.
- Meggitt, Justin J. *Paul, Poverty, and Survival*. Studies of the New Testament and Its World. Edinburgh: T. & T. Clark, 1998.
- Nickle, K.F. *The Collection: A Study in Paul's Strategy*. Studies in Biblical Theology 48. London: SCM, 1966.
- Winter, Bruce W. *Seek the Welfare of the City: Christians as Benefactors and Citizens*. First-Century Christians in the Graeco-Roman World. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.

12 Oct 6. Rich Christians—An Oxymoron? The Perspective of James

Required Reading: Wheeler, ch. 6; James.

Texts for Discussion: James 2:1-13; 2:14-26.

Recommended Reading:

- Bauckham, Richard. *James: Wisdom of James, Disciple of Jesus the Sage*. New Testament Readings. London: Routledge, 1999 (esp. 185-203).
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 5a).
- Davids, Peter H. "Controlling the Tongue and the Wallet: Discipleship in James." In *Patterns of Discipleship in the New Testament*, edited by Richard N. Longenecker, 225-47. Grand Rapids, Michigan: Wm.B. Eerdmans, 1996.
- Maynard-Reid, Pedrito U. *Poverty and Wealth in James*. Maryknoll, New York: Orbis, 1987.
- Tamez, Elsa. *The Scandalous Message of James: Faith without Works Is Dead*. New York: Crossroad, 1992.

19 Oct 7. "Evangelizing the Poor": The Mission of Jesus in the Gospel of Luke

Required Reading: Gospel of Luke.

Texts for Discussion: Luke 1:46-55; 14:7-14.

Recommended Reading:

- Donahue, John R. "Two Decades of Research on the Rich and Poor in Luke-Acts." In *Justice and the Holy*, edited by D.A. Knight and P.J. Paris, 129-44. Atlanta: Scholars, 1989.
- D'Sa, T. "The Salvation of the Rich in the Gospel of Luke." *Vidyajoti* 52 (1988) 170-80.
- Esler, Philip Francis. *Community and Gospel in Luke-Acts*. Society of New Testament Studies Monograph Series 57. Cambridge: Cambridge University Press, 1987 (esp. 164-200).

- Green, Joel B. "Good News to Whom? Jesus and the Poor in the Gospel of Luke." In *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, edited by Joel B. Green and Max Turner, 59-74. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- _____. *The Theology of the Gospel of Luke*. New Testament Theology. Cambridge: Cambridge University Press, 1995.
- Roth, S. John. *The Blind, the Lame, and the Poor: Character Types in Luke-Acts*. Journal for the Study of the New Testament Supplement Series 144. Sheffield: Sheffield Academic Press, 1997.
- Sampathkumar, P.A. "The Rich and the Poor in Luke-Acts." *Bible Bhashyam* 22 (1996) 175-89.
- Secombe, David P. *Possessions and the Poor in Luke-Acts*. SNTU B6. Fuchs, 1983 (esp. chs. 1-3).

26 Oct 8. Economic Options in Luke-Acts

Required Reading: Wheeler, ch. 4; Acts.

Texts for Discussion: Acts 2:42-47; 20:25-35.

Recommended Reading:

- Balch, David L. "Rich and Poor, Proud and Humble in Luke-Acts." In *The Social World of the First Christians: Essays in Honor of Wayne A. Meeks*, edited by L. Michael White and O. Larry Yarbrough, 214-33. Minneapolis: Fortress, 1995.
- Bartchy, S. Scott. "Community of Goods in Acts: Idealization or Social Reality?" In *The Future of Early Christianity: Essays in Honor of Helmut Koester*, edited by Birger A. Pearson, 309-18. Minneapolis: Fortress, 1991.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. ch. 5).
- Beavis, Mary Ann. "'Expecting Nothing in Return': Luke's Picture of the Marginalized." In *Gospel Interpretation: Narrative-Critical and Social-Scientific Approaches*, edited by Jack Dean Kingsbury, 142-54. Harrisburg, Pennsylvania: Trinity, 1997.
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 5b).
- Cassidy, Richard J. *Jesus, Politics, and Society: A Study of Luke's Gospel*. Maryknoll, New York: Orbis, 1978 (esp. 20-33).
- Capper, Brian J. "Community of Goods in the Early Jerusalem Church." In *ANRW*, 2.26.2 (1995) 1730-74.
- _____. "The Palestinian Cultural Context of Earliest Christian Community of Goods." In *The Book of Acts in Its Palestinian Setting*, edited by Richard Bauckham, 323-64. The Book of Acts in Its First Century Setting 4. Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.
- _____. "Reciprocity and the Ethic of Acts." In *Witness to the Gospel: The Theology of Acts*, edited by I. Howard Marshall and David Peterson, 499-518. Grand Rapids, Michigan: Wm.B. Eerdmans, 1998.

- Dupont, Jacques. "Community of Goods in the Early Church." In *The Salvation of the Gentiles: Studies in the Acts of the Apostles*, 85-102. New York: Paulist, 1979.
- Gillman, John. *Possessions and the Life of Faith: A Reading of Luke-Acts*. Zacchaeus Studies: New Testament. Collegeville: (Liturgical, 1991).
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to Vigiliae Christianae 9. Leiden: E.J. Brill, 1989 (esp. 61-81).
- Horn, Friedrich Wilhelm. *Glaube und Handeln in der Theologie des Lukas*. 2d ed. GTA 26. Göttingen: Vandenhoeck & Ruprecht, 1986.
- Hoyt Jr., T. "The Poor in Luke-Acts." Ph.D. diss., Duke University, 1975.
- Johnson, Luke Timothy. *The Literary Function of Possession in Luke-Acts*. Society of Biblical Literature Dissertation Series 39. Atlanta: Scholars, 1977.
- Kim, Kyoung-Jin. *Stewardship and Almsgiving in Luke's Theology*. JSNTSup 155. Sheffield: Sheffield Academic, 1998.
- Moxnes, Halvor. *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel*. Overtures to Biblical Theology. Minneapolis: Fortress, 1988.
- _____. "Patron-Client Relations and the New Community in Luke-Acts." In *The Social World of Luke-Acts: Models for Interpretation*, edited by Jerome H. Neyrey, 241-68. Peabody, Massachusetts: Hendrickson, 1991.
- _____. "Social Relations and Economic Interaction in Luke's Gospel: A Research Report." In *Luke-Acts: Scandinavian Perspectives*, edited by P. Luomanen, 58-75. PFES 54. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Pilgrim, Walter E. *Good News to the Poor: Wealth and Poverty in Luke-Acts*. Minneapolis: Augsburg, 1981.
- Reimer, Ivoni Richter. *Women in the Acts of the Apostles: A Feminist Liberation Perspective*. Minneapolis: Fortress, 1995 (esp. chs. 1, 4).
- Luise Schottroff and Wolfgang Stegemann. *Jesus and the Hope of the Poor*. Maryknoll, New York: Orbis, 1986 (esp. 67-120).
- Secombe, David P. *Possessions and the Poor in Luke-Acts*. SNTU B6. Fuchs, 1983 (esp. chs. 4-6).

2 Nov9. Visions of Wealth from Below: Money and Power in John's Revelation

Required Reading: Revelation.

Texts for Discussion: Rev 3:14-22; 18:1-24.

Recommended Reading:

- Bauckham, Richard. *The Bible in Politics*. Louisville: Westminster/John Knox, 1989 (esp. 85-102).
- _____. "The Economic Critique of Rome in Revelation 18." In *Images of Empire*, edited by Loveday C.A. Alexander, 47-90. Journal for the Study of the Old Testament Supplement Series 122. Sheffield: JSOT, 1991.
- Collins, A.Y. *Crisis and Catharsis: The Power of the Apocalypse*. Philadelphia: Westminster, 1984 (esp. ch. 3).
- Kraybill, J. Nelson. *Imperial Cult and Commerce in John's Apocalypse*. Journal for the Study of the New Testament Supplement Series 132. Sheffield: Sheffield Academic Press, 1996.

9 Nov11. Faith and Wealth in the New Testament: Trajectories

Required Reading: Wheeler, chs. 7-9.

Recommended Reading:

- Boff, C. and G.V. Pixley. *The Bible, the Church, and the Poor*. Maryknoll, New York: Orbis, 1989.
- González, Justo L. *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco: Harper & Row, 1990 (esp. chs. 4-13).
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to Vigiliae Christianae 9. Leiden: E.J. Brill, 1989 (esp. 81-132).
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974 (esp. chs. 1, 9-12).
- Johnson, Luke Timothy. *Sharing Possessions: Mandate and Symbol of Faith*. Overtures to Biblical Theology. Philadelphia: Fortress, 1981.
- Pobee, John S. *Who Are the Poor?* WCC, 1987.
- Ritter, A.M. "John Chrysostom as an Interpreter of Pauline Social Ethics," and E.A. Clark, "Comment: Chrysostom and Pauline Social Ethics." In *Paul and the Legacies of Paul*, edited by W.S. Babcock, 183-99. Dallas: Southern Methodist University Press, 1990.

16 Nov 11. Project Reports.

23 Nov No Class

30 Nov 12. Faith and Wealth: New Testament Perspectives for Theology, Ethics, and Spirituality (1)

7 Dec 13. Faith and Wealth: New Testament Perspectives for Theology, Ethics, and Spirituality (2)

Recommended Reading for Sessions 12-13:

- Clouse, Robert G., ed. *Wealth and Poverty: Four Christian Views on Economics*. Downers Grove, Illinois: InterVarsity, 1984.
- Ellul, Jacques. *Money and Power*. Downers Grove, Illinois: InterVarsity, 1984.
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11 Dec Due (by 4:30 pm): Critical Review.